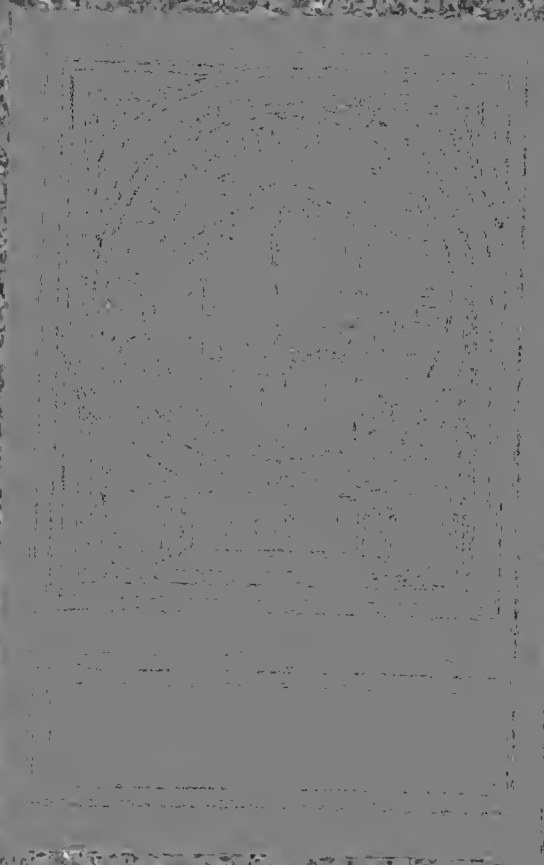


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THE DODECANESE

THE HISTORY OF THE DODECANESE
THROUGH THE AGES—ITS SERVICES
TO MANKIND AND ITS RIGHTS

With Map and 322 Illustrations



THE DODECANESE

THE HISTORY OF THE DODECANESE THROUGH
THE AGES—ITS SERVICES TO MANKIND
AND ITS RIGHTS



With Map and 322 Illustrations

By DR. SKEVOS ZERVOS,

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TO VMD
AIRPORT

18



To Their Excellencies:

President WOODROW WILSON

President of the United States of America,

The Right Honourable DAVID LLOYD GEORGE

Prime Minister of Great Britain,

M. GEORGES CLÉMENTEAU

Prime Minister of the French Republic,

M. ELEFTHERIOS VENIZELOS

Prime Minister of Greece,

to whom
the Dodecanese looks for Justice and Liberty,
this book
is respectfully dedicated.

Fig. 1



President WOODROW WILSON

The Champion of the World's Justice and Liberty.

Fig. 2



The Right Honourable DAVID LLOYD GEORGE

Prime Minister of Great Britain.

The Champion of the World's Justice and Liberty.

Fig. 3



M. GEORGES CLÉMENCEAU

Prime Minister of the French Republic.

The Defender of Liberty and Civilisation.

70 and
answered

Fig 4.



M. ELEFThERIOS VENIZELOS

Prime Minister of Greece,

to whom the Dodecanese looks for its national restoration
and its liberty.

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PREFACE.

DESIRING to present the cause of the Dodecanese before the Peace Conference we have enlisted the services of the most truthful of all witnesses, the photographic lense, in order to illustrate the history of the islands from the days of Homer till the present time.

A glance at the three hundred and twenty-two pictures contained in the present book and a perusal of the brief historical outline, by which they are accompanied, cannot fail to convince the reader that the Dodecanese was Greek in the Homeric age, Greek in the time of Pericles, Greek under the Roman dominion, Greek in the Byzantine period, Greek under the Turkish tyranny, indeed, that it has been Greek throughout the three thousand years of its history, Greek, always Greek, and only Greek.

The Dodecanese through the Ages

Geography, Geology and History of the Dodecanese

I.

By the term *Dodecanese* is understood that chain of twelve islands which, lying spread out along the coast of Asia Minor between Samos and Crete, counts as its links *Patmos*, *Astypalea*, *Leros*, *Calymnos*, *Cos*, *Nisyros*, *Halki*, *Tilos*, *Symì*, *Rhodes*, *Carpathos*, and *Cassos*. The group derives its name from the two Greek words *dodeca* (twelve) and *nesos* (island).

Viewed from the *geological* standpoint, these islands are ancient fragments of *Asia Minor*, from which, at some remote epoch,

they were torn, in all probability by a volcanic upheaval. The plains and lowlands once connecting them with the mainland have subsided, and form the present sea bottom, whereas the high plateaux, hill tops, and other elevations still emerge from the waters, and constitute the Twelve Islands. In Calymnos, Leros, and Patmos are to be found the fossilised remains of marine shells and fishes, proving conclusively that these places were at some distant period beneath the sea, out of which they were uplifted by internal subter-

Fig. 5



The Islet of Lipsi lying between Leros and Patmos.

Fig. 6



ASTYPALEA. General view from the harbour.

Fig. 7



LEROS. General view from the harbour.

Fig. 8



CALYMNOS. General view from the sea.

anean pressure, exerted either by the volcano in the neighbouring island of Nisyros, or, perhaps, by that in the slightly remoter island of Thera. In other parts of the Dodecanesian group have been discovered the remnants of gigantic animals belonging to prehistoric times. In the Mineralogical Museum at

Athens, for instance, may be seen fossil elephants' teeth unearthed at Cos. It is certain that these primeval monsters inhabited the islands, not after their severance from the Asiatic mainland, but in an age when both mainland and islands still formed a continuous and unbroken mass.

Fig. 9



COS. View of the town from the Asclepieion.

Fig 10



NISYROS. View from the harbour.

Fig. 11



SYMI. View from the harbour.

Investigated in the light of *history*, the Dodecanese is revealed as the seat of impor-

tant activities, dating back into pre-Homeric times.

Fig. 12



HALKI. View from the harbour.

Fig. 13



TILOS. General view.

Fig. 14



RHODES. The inner part of the harbour.

Fig. 15



CARPATHOS. View from the harbour.

The Dodecanese in the Homeric and Classical Periods

II.

Homer, chanting his heroes, incidentally records, amongst a host of other interesting matters, the early history of the Dodecanese. He is not only well acquainted with the names of the Twelve Islands and their geographical situation, but mentions also the kings and princes under whom they participated with the rest of the Greeks in the expedition against Troy. Further, he enumerates the war vessels that each island despatched, under the leadership of Agamemnon, to avenge the outrage committed against Greek family honour by the son of Priam, who, though a guest-friend, had abducted the wife of the very man who had welcomed him into his home and hospitably entertained him.

Rhodes venerates, as her patron divinity, Helios, the Sun-God, who dries her marshes, sucks up the excessive moisture of her low-

lying territory, and safeguards her population from fever and other sickness.

Leros, breeder of birds, pays worship to Artemis, who thither brings the disconsolate sisters of Meleager, transformed into guinea-fowl, and shelters them in her famous sanctuary.

Calymnos and Astypalea prefer Apollo, volcanic Nisyros Poseidon, and the remainder of the Twelve Islands others among the Gods enthroned on Olympus. Cos, having welcomed to its peaceful and friendly shores a shipwrecked son of Asclepius, edifies its renowned Asclepieion, and therein founds mankind's first School of Medicine, the worth of which, thanks to the labours of Hippocrates and his disciples, stands pre-eminent, and the name of which will be uttered with respect as long as this earth is inhabited by reasoning man.

Fig. 16



CASSOS.

Fig. 17



Asclepios receiving men and women coming for medical treatment

Fig. 18



The sick, bearing gifts, proceed to the Asclepieion for treatment.

Fig. 19



Asclepios seated, examines patients.

Fig. 20



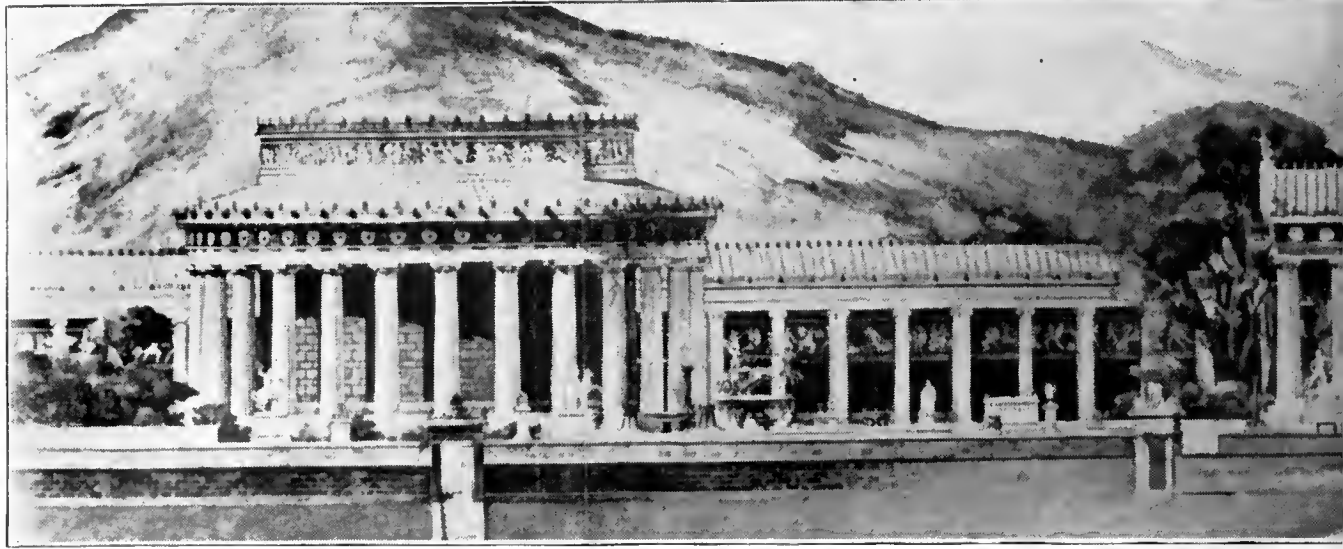
COS. The plane tree beneath which Hippocrates taught and wrote. This tree, which is 2500 years old, is supported by marble props.

Fig. 21



COS. Village Asfendiou.

Fig. 22



The Asclepieion. On their arrival the patients washed in order to purify themselves before entering

The Scientific Inquiries of the Dodecanese

III.

It is particularly noteworthy that while opulent Corinth was zealous in the service of Hermes, the bringer of gain; while Thebes, the home of Pindar, was rapturously cultivating the Muses; and while Athens, the philosophic, was scaling the culminating, transcendent heights of intellectual illumination, the Dodecanese struck out a path of her own. Grasping in one hand the lamp of philosophy and in the other the anatomist's scalpel, she was interrogating Nature objectively by means of experiment. Cos alone, as its special task, applied itself to the investigation of the

human organism, body and animating spirit, experimented upon creatures lower in the zoological scale, and compared the deductions resulting from these experiments with the kindred phenomena occurring in man. Thus was Medicine conceived and born sound of limb; thus, too, it made its first sure and considerable strides. From the Dodecanese it received its inspiration, and by the Dodecanese it was created and seriously developed as a pure and independent science, the reasoned perception of truth.

Fig. 23



COS. The town harbour.



ned by the god and his priests. Each disease, after diagnosis, received its appropriate treatment.

Hippocrates

IV.

While Herodotus, the son of a Coan mother and a Halicarnassian father, composed the literary masterpieces for which he has been named the father of history, whilst the two Endoxi, uncle and nephew, reared a splendid observatory at Cnidos for the accurate and scientific study of the heavenly bodies and celestial phenomena, Hippocrates, in his diminutive motherland, the island of Cos, laid the foundations of the first and greatest of medical schools. The three cities — Cos, Cnidos, and Halicarnassus— lie facing one another, and separated by so small a distance that each is easily visible to the others. Hippocrates studied the human organism and treated its ailments, but not, as had been the universal practice up till then, by *Supernatural Medicine*, by witchcraft, charms, incantations, and other trickery. Nor did he have recourse to the *Hieratic Medicine* of the Temple of Asclepios, whose priests, possessing certain scanty and elementary notions of hygiene and practical acquaintance with a few drugs, ministered to all comers—women for the most part—endeavouring to cure them by suggestion. Lastly, he rejected the *method of the gymnasts*, who, equipped with experience and some empirical

knowledge, concentrated their attention upon the beauty and adornment of the human form, a business which involved a certain amount of practical surgery, such as the setting of dislocated joints and the reduction of fractures.

Fig. 24



COS. The breakwater with Halicarnassus opposite.

Fig. 25



COS. The southern portion of the Asclepieion as it is at the present day.

Having received an excellent philosophic education, Hippocrates soon acquired mastery and knowledge of the gymnastic technique. For the study of Nature he found abundant and varied material in the Asclepieion of Cos, whither the sick flocked daily in multitudes. Attracted by the renown of the Temple, they came, indeed, from every corner of Greece, and presented a veritable motley of diseases. Whether healed or not, when departing they left, engraved on marble within the holy precincts, a full description of their respective maladies, and of the treatment undergone, with an indication of its success or failure. Having observed that, while some ailments were susceptible of treatment by drugs alone, there were others which demanded for their cure operations both complex and dangerous to the patient, he separated Medicine into two great

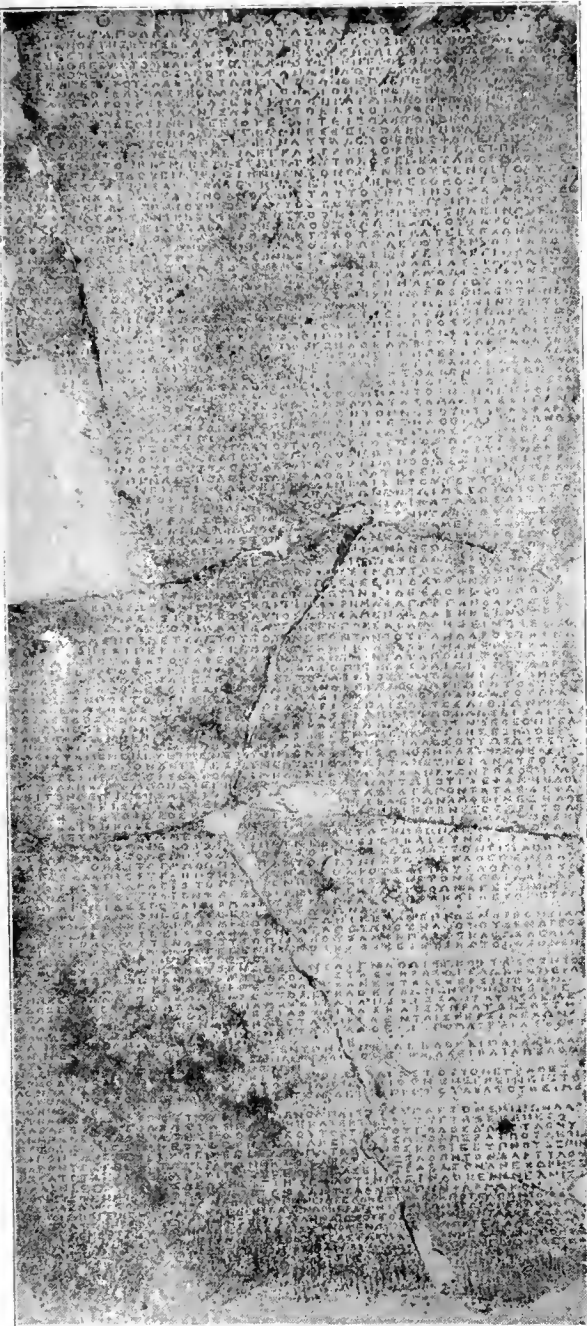
Fig. 26



COS. Interior of the harbour.

branches, which he clearly demarcated and named Pathology and Surgery. In so doing he enunciated the following aphorism: "What drugs do not heal, iron can heal; what iron cannot heal is healed by fire; what fire cannot heal is without remedy."

Fig. 27



Marble tablet upon which the patients on leaving the Asclepieion engraved the description of their maladies.

Fig. 28



COS. The Byzantine Castle.

In this manner Hippocrates scrutinised attentively the nature and treatment of each disorder. With indefatigable patience he searched out the laws by which it was governed, diligently interrogating the human body, endeavouring to unravel its details by the aid of comparative anatomy, by the attentive observation of similar phenomena in the rest of the animal kingdom.

Precluded from dissecting the body of man—a proceeding which the law punished with death—yet burning to investigate its many functions—respiration, circulation, digestion, generation, reasoning, and death—he dissected an infinite variety of animals, and, by comparative induction, attained to such knowledge of the human frame that he was able to construct a golden image of the human skeleton. This he was prudent enough to bestow as a gift upon the oracular shrine of Delphi; but his personal pride had found satisfaction and his inquiring mind relief.

Thus the human eye beheld the first complete human skeleton. The second was to be observed and described, but not until six full centuries later, by a distant disciple of Hippocrates—the Greek Galen. He had drunk deep at the fountain of Hippocratic wisdom. Learning that a traveller murdered on the highway had been left as a prey for crows and vultures, so that the clean-picked bones alone remained, he fearlessly betook himself to the spot, found the skeleton, minutely examined and described it, and presented Science with the earliest treatise in Osteology.

By his intent cross-examination of Nature, Hippocrates snatched from her one by one the secrets of the human organism. His experiments upon animals, his examination of their bodies, his investigation of the functions of their several organs, enabled him to discern, with infinite labour, it is true, the natural laws controlling the body of man. These laws he formulated with much accuracy and detail.



COS. Coins of the classical period B.C. 300—B.C. 166.

His next step was studiously to follow and mimic Nature, regarding her as the great healer and an incomparable teacher.

With an eye ever quick to take in what was going on around him, he had observed that certain birds, afflicted with costiveness by the character of their food, were in the habit of taking up, but not swallowing, a draught of water, and that then, thanks to their long neck, they were able to introduce their beak into their anus, and there to expel the water, the injection resulting in the speedy re-

lief of the bowel. Hippocrates at once set to work, and constructed a surgical apparatus fulfilling the same purpose as that attained by the birds. He went further, and devised special adaptations of this instrument for washing the bladder, cleansing the eyes, etc., etc. Having remarked that animals, when hurt, are most careful to lick their wounds, which, thanks to this treatment, rapidly cicatrize, Hippocrates was the first to insist upon the strict cleansing of wounds, the aseptic and antiseptic treatment of which he may be said to have initiated, for he washed them with dilute spirit, wine, acids, and luke-warm water. He noticed, further, that the dog, cat, sheep, and, indeed, all viviparous animals, bestow extreme care immediately after parturition, upon the minute cleansing of themselves and their offspring. Once more seizing Nature's hint, he introduced it as a principle of obstetrics that the young mother and her new-born child must be kept scrupulously clean. In this manner he saved women in childbed from "burning" by Artemis, that is to say from *puerperal fever*, due not as was commonly supposed, to the shafts of the wrathful and imaginary goddess, but to the dirty

nails and fingers of the midwife and her cronies.

Eager to understand the conception and evolution of the child from its earliest presence in the womb until its birth, and to learn how the foetus lives, breathes, feeds, increases, moves, and is born, but unable to prosecute his scientific inquiries directly in the case of the human species, he again had recourse to comparative experiment. Knowing that the egg of the domestic fowl, after an incubation lasting three weeks, produces a chick, he

collected a large number of hens, under each of which he set several eggs. From the second day he started breaking and opening the eggs one by one, observing, studying, and noting down what changes had taken place, and discriminating the various phases assumed by the fertilised ovum, from the first moment of incubation till the twentieth or twenty-first day, when the chick, having exhausted the albumen, cracks its shell and emerges complete. In this manner he succeeded in making an accurate study of fertilisation, and obtained a broad grasp of its natural laws, discovering and recording scientific truths which provoke the wonder and admiration of the modern investigator.

Hippocrates was the first by his immortal work, to concentrate the whole of medical knowledge, and, by committing it to writing and transmitting to his children and pupils, he made it the common possession of mankind. But he did more, for he so wondrously raised and perfected it that all future time must pay reverent homage to his intellectual genius and recognise in him a superman and the veritable father of medicine.

It requires a close survey not only of the whole medical brotherhood of antiquity but also of the philosophers, historians, poets, and dramatists from Homeric times till the Renaissance of Learning, for us to realise the grandeur and importance to mankind of the services rendered by the Dodecanese. We must meditate attentively on Homer, Hesiod, Herodotus, Euripides, the tragedies of Aeschylus and Sophocles, and the comedies of Aristophanes, we must peruse the dialogues of Plato and Xenophon's Memorabilia in order to see with our own eyes and to be unshakeably

Figs. 69—94



COS. Coins B.C. 166—B.C. 50.

convinced that Medical Science sprang sound of limb and fully armed from the brain of Hippocrates, like Athene from the head of Zeus.

Hippocrates was an intellectual Titan. He possessed the faculty of observation, the genius for scientific investigation to a degree unsurpassed. Having scaled the towering, perilous walls of contemporary prejudices, he stole, like a second Prometheus, the sacred fire of medical knowledge from the deathless Olympus of Science, and with its unquench-



88-43 B. C.

RHODES. Coins (88 B.C.—43 B.C.)

able flame he illuminated the dark and sunless spiritual regions of Nature, scrutinising her mysterious laws and counsels, and thus established a new and unmingled science, and, to quote his own words, made Medicine "a short art, its trial sure and its judgment easy."

Thanks to his efforts, the human mind has been in large measure redeemed from the philosophy of the metaphysicians and baptised at the font of calm, objective observa-

tion, experimental inquiry, and the reproduction of Nature's acts.

In the world of science the Dodecanese stands like the twelve-flamed, undying lamp, whose measureless and wakeful beams have carried and still carry through the ages the healing, merciful, consoling light of Medicine to all suffering humanity, to whose ills the Dodecanesian art brings succour and relief, now as in antiquity, and will continue to bring until the consummation of time, because



RHODES. Coins (43 B.C.--96 A.D.)

the Dodecanese was the first to discover and apply the truth, one and immortal; to elucidate the causes of disease and to treat it in accordance with the laws of Nature.

It was the Dodecanese who, on the anvil of science, hammered out the first eternal natural laws, the first immutable scientific verities. The splendour of her achievement, her varied surgical methods, her gynæcological and obstetrical operations, her marvellous experimental researches into physiology, embryology,

anatomy, etc., still arouse astonishment and unfeigned admiration. Their description for the benefit of the professional reader demands a volume to itself, for which it would furnish ample matter.

The work initiated at Cos was taken up, developed, and handed on by Asia Minor, lying opposite. For, while Hippocrates, Polybus, Thessalus, Praxagoras, Xenophon, and others were born at Cos, and Pherecydes at Leros, Galen and Apollonius were born at

Fig. 131



RHODES Laocöon. A surviving masterpiece of classical Rhodian art



RHODES. The city in ancient times.

The Alexandrian School

Rhodes and Patmos

V

The school of Alexandria, which enjoys so high a reputation, and which rendered so many services to science, is spiritually the child of the Dodecanese. Its founder and

great teacher, Praxagoras of Cos, skilled in research and distinguished as a writer, was a pupil and near relation of Hippocrates. Filled with scientific enthusiasm and a divine

Fig. 133



RHODES. "Kallithea."

Fig. 134



Fort and town of Lindos.

love of Medicine, he quitted the island where he had been born, nurtured, and initiated into the holy mysteries of knowledge, and emigrated to the land of the Pharaohs and Ptolemies, where he cultivated his medical studies with such success.

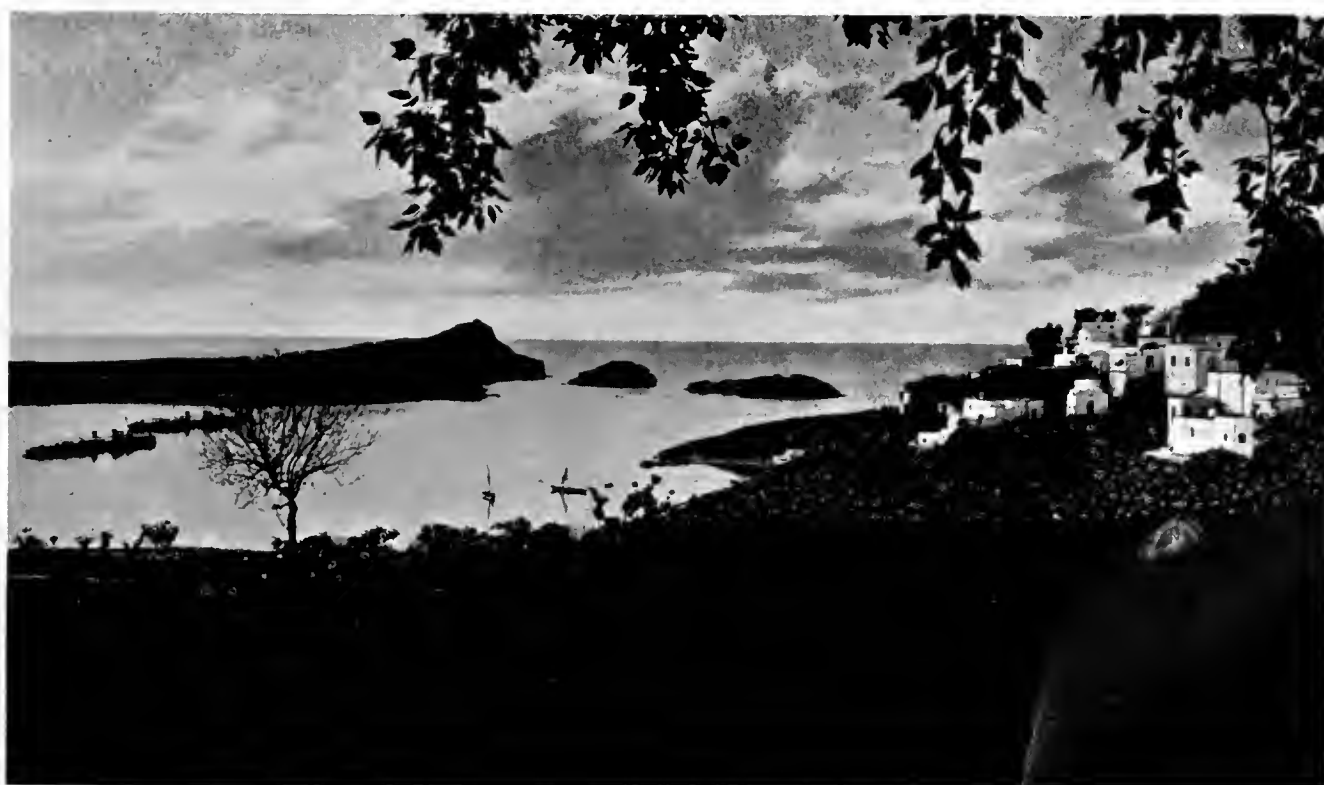
Whilst Cos was doing great things, another island of the Dodecanesian group, Rhodes, was no less glorious. Rising from the deep at the behest of Olympian Zeus, Rhodes, which was bathed with a rain of gold and was called the wife of Helios, the island of roses; Rhodes, with its classic myths, its thousands of years of resplendent annals, contributed with passionate ardour to the blossoming of poetry in the Mediterranean, furnished lite-

rature and history with inexhaustible material, and render invaluable services to the fine arts, exact sciences, and applied mechanics.

Of her famous medical school our knowledge is imperfect, for a thick veil of mystery surrounds its achievements, and the Rhodian Asclepieion remains unexcavated.

Its enthusiasm for art resulted in the creation of immortal masterpieces. In its streets and squares stood images endowed with the movement of living creatures. It possessed a hundred statues of the Sun-God, wondrous in art and size, greatest among which was the renowned Colossus, towering above the inner harbour, and so vast in its dimensions that a man of big stature could scarcely encompass

Fig. 135



RHODES. Lindos

Fig. 136



RHODES. The ancient city gates of Lindos.

Fig. 137



RHODES. Government House Square.

Fig. 138



RHODES. Rock carvings of triremes at Lindos.

the thumb with his arms. On its breast was a mirror so large and bright that the approach of incoming vessels from Egypt was made visible to the inhabitants of the city.

The still existing statue of Laocoon struggling with the serpents is another concrete example of her artistic genius. At the same time she was busy collecting, formulating, and applying a system of maritime law such as had been hitherto unknown. This code has continued the basis of all subsequent maritime legislation.

Finally, Patmos, having received in her peaceful embrace the well-beloved disciple of the Son of Man, St. John the Divine, whom she sheltered tenderly in her marvelous and miraculous cavern, may thus claim to a share in the authorship of one of the Gospels, and to have bequeathed to mankind the Divine Book of the Revelation.

Such, in brief summary and pale outline, is the story of the Dodecanese down till the early Christian Era, such was its spirit, and such its services to Science and Mankind.



RHODES. Coins of the 4th and 3rd centuries B.C.

The Dodecanese under the Romans.

VI.

Rome, having completed the conquest of Hellas, proceeded to subjugate her provinces on the mainland and her islands. The Dodecanese shared the common fate. Its inhabitants were born seamen. Both its men and women, courageous by nature, were keen, robust, inured to hard living, and ready for

any deed of daring. Accustomed to face death without quailing, and to bid defiance to the infuriated elements, they have earned the title of the English of the East. For a thousand years they had enjoyed an advanced civilisation, living under constitutions of their own devising, autonomous and free, in unfettered



RHODES. Coins of the 3rd and 2nd centuries B.C.

independence. Seeing their common mother trampled beneath the Roman heels and stripped of her treasures, they rose in obstinate resistance, but, devoid of sufficient strength in themselves, they were defeated and compelled to yield. This was not the end of their sufferings. It went hard with them under their Roman oppressors, who bled them white with taxation, for the islands—rocky and barren for the most part—produce little or nothing that can be exported, and are compelled to supply the whole of their own needs from the outer world, water itself figuring in

some cases among the imported commodities.

Cos alone succeeded in weathering the storm, and preserved its famous School of Medicine, whither the sons of Rome flocked for initiation into the mysteries of science and the laws of Nature. Many of her children attained supreme distinction in Medicine and shone as chief physicians to the Romans, rendering invaluable services to the emperors, consuls, and legions, both in war and peace. As a reward Cos, and occasionally the neighbouring islands, were exempted from the most crushing of their taxes.



RHOD

In recognition of this precious assistance to the country of their birth, the Dodecanesians conferred the highest honours upon these doctors, notably on Xenophon of Cos,

who, as arch-physician of the Dodecanese, paid a visit to England two thousand years ago.

The Dodecanese in the Byzantine Period

VII.

After the partition of the Roman Empire and the transfer of its eastern seat of government to Byzantium, the Dodecanese ranked as a province of the new State.

Each of the twelve islands undertook the building or maintenance of a war vessel for the Imperial Byzantine fleet, and the particulars of these ships were recorded in the auto-

graph golden bulls of the Greek Emperors, preserved at Patmos. Other islands were required to provide these vessels with equipment and crews.

In the year 730 A.D. we for the first time encounter the name Dodecanese, as the official designation of this military region or province of the Byzantine Empire—the term

Fig. 182



RHODES. Sea-coast road at the village of Trianta.



sent city.

being derived from the number of its component islands. The capital was established at Rhodes, not only because of its pre-eminence in historical importance and geographical position—Rhodes and Astypalea offer excel-

lent naval bases, commanding the trade routes between the Eastern and Western Mediterranean—but on account of its size, conformation, fertility, and numerous population. In classical times the island supported half a

Fig. 183



RHODES. The lighthouse by moonlight.



RHODES. Roman Imperial Coins.

million inhabitants, but in the course of the Middle Ages the number fell to 250,000. The remaining islands, with one or two exceptions, figure only as the poorer sisters or handmaidens of Rhodes. Thenceforth the appellation Dodecanese is constantly recurring throughout medieval history.

At this period the Twelve Islands lived through a protracted succession of misfortunes, and were called upon to endure every

species of suffering. The density of their population was gradually but significantly reduced, contributory causes being the absence of any strong control in the Mediterranean, the frequent incursions of barbarous peoples, Algerians, Tunisians, Saracens, and Arabs; unrestricted piracy, and the complete insecurity of the islands. Some, indeed, were entirely devastated. Patmos, for instance, remained a wilderness throughout the twelfth



COS. Roman Imperial Coins.

century, without a single living inhabitant, and when, under the Turkish dominion, it acquired new settlers, these were once more Greeks.

It would seem that this circumstance is susceptible of but one interpretation—namely, that Greeks, and Greeks alone, are capable of living and achieving some degree of prosperity upon these arid, rocky, and unfertile islands. They it is who have dwelt in them

from time immemorial; they have sprung from their very earth; they are the children of the crags and surf—these Greeks, these simple-hearted, frugal sea-dogs of the Dodecanese. For six successive months in every year, naked divers in the Mediterranean's greatest depths, they are cutting sponges from the sea bottom, often at the price of epic duels with seal, thrasher, and hammer-headed shark. Who shall deny them the title of heroes and monarchs of the deep?

Fig. 223



PATMOS. Interior of the Chapel of the famous Monastery of Patmos, in which are preserved the golden bulls of the Byzantine Emperors.

Fig. 224



LEROS. View of the town.

As the Byzantine Empire drew towards its close the central authority became enfeebled, and all the islands of the Mediterranean were ravaged and plundered in succession by raiders or conquerors of diverse nationalities—Saracens, Venetians, Genoese, Algerians,

and Turks—who battered on their sweat and blood, sparing neither property nor life. The Venetians brought ruin and desolation to the islands, and, led by General Morosini, put to the sword all the brave Dodecanesians who resisted. In the island of Halki the greater

Fig. 225



SYML. The port.

Fig. 226



CALYMNOS. The Temple of Apollo.

Fig. 227



SOME OF THE REFUGEES FROM CALYMNOS AT THE PIRAEUS

part of the inhabitants fled to a hidden cave in the mountains. This cave was difficult of access, and its entrance was invisible to the enemy. But at last, after a search lasting

many days, the Venetians discovered it, and, unable to effect its capture, collected trunks of trees, piled them below the entrance, and set fire to them. The smoke of the burning trees

Fig. 228



CALYMNOS. View from the hill.

filled the cave, and suffocated every man, woman, and child who had taken refuge there. To this day the place is called the "Burned Cave," and is held sacred by the Dodecanesians. Black marks of fire and remains of human bones may still be seen there, and bear witness to this inhuman act. The Dodecanesians, drooping with fatigue, unnerved, unorganised, could offer but feeble resistance

to these foreign aggressors. Not only were they without the material resources requisite to achieve the complete and final expulsion of the enemy, or to operate a vigorous, crushing counter-attack, but, for all their splendid seamanship, these simple sponge-fishers lacked an elaborated military system of their own, which alone would have availed.

Fig. 229



UNFORTUNATE REFUGEES FROM CALYMNOS AT THE PIRAEUS.



HALKI. The harbour with view of the town.

The Dodecanese under the Knights Hospitallers.

Fall of Constantinople.

VIII.

From the Byzantines the Dodecanese passed into the hands of the Knights of St. John of Jerusalem, who at once exacted pitiless tribute from the islands, demanding of each a fixed lump sum of money in order to be freed from vexatious taxation in detail.

The name of Dodecanese was proscribed, and the new proprietors revived the term *Sporades*, indicative of the scattered arrangement of the islands, in contradistinction to the roughly circular grouping of the *Cyclades*. Having imperative need of seasoned troops and a strong fleet to secure their miniature State, they not only taxed the Dodecanesians

savagely in order to defray the multifarious expenses of the Order, but realised also that each of the Twelve Islands was in itself a factor that counted—an important naval and military reinforcement of the power of the Order, which, strung out across the length of the Mediterranean, was open to highly dangerous attack from numerous quarters.

It needs but a cursory glance at the map to convince the reader that the Dodecanese occupies a position in many respects privileged, and that any considerable naval Power having a base at Rhodes and Astypalea could with small trouble and profiting by the recent

Fig. 231



HALKI. Another view of the town.

Fig 232



ASTYPALEA. View of the town and castle.

progress of naval science, obtain absolute mastery over the sea routes leading to Suez and the Dardanelles.

The Knights therefore took care that the Byzantine fortresses in the Dodecanese were put in a thorough state of repair and still further strengthened, employing the native inhabitants upon the task. The proper forces of the Order being insufficient to garrison and

defend all these strongholds, in many cases a commandant, his lieutenants, and a few officers only were left, while the rank and file were made up of the Greek inhabitants, who received a suitable military training, and carried out the duties thus imposed upon them with constant goodwill and courage. They realised, indeed, that upon their self-sacrifice and bravery in holding these island forts

Fig 233



ASTYPALEA. Viewed from a distance.

against the corsairs, depended the safety of their families, their honour, their property, their altars, and their sanctuaries.

The capture of Constantinople by the Turks in the year 1453 dealt a mortal blow to Greece. A large proportion of the Hellenic citizens were butchered or forcibly converted to Islam. Amongst the educated classes, the learned in science and letters, very many sought a new home in the West, either because they there hoped for greater security, or from hatred and loathing for the barbarian rule and despair of their country's fate.

In the Dodecanese the profound anguish of those fearful days is yet unforgotten. On the afternoon of Good Friday, when the Saviour hangs from the Cross, the maidens of the Twelve Islands, with their unbraided raven tresses falling about their bosoms and shoulders, sit cowering side by side—a mournful company—around a lowly table, on which lies corn mingled with tiny pebbles. Sifting

Fig. 234



ASTYPALEA. The harbour.

the grain from the stones, they chant a plaintive elegy, a lamentation for the loss of Constantinople. As the "Dirge for the City and Saint Sophia," with its searching and passionate melody, falls in unison from these virgins' lips, as with crossed hands they beat their breasts, few eyes can refuse a warm tear for so immense a national calamity. The last line of the lament, "Once more in years,

Fig. 235



ASTYPALEA. The lower town.



ASTYPALEA. Coins of 3rd, 2nd and 1st centuries B.C.

chromatic trills, instills the soul with balm of consolation, and fans into fresh flame the hope for national restoration. The sorrow inseparable from the anniversary of the Crucifixion is felt with peculiar depth and poignancy in the Dodecanese, where it recalls the agony and grief of a people's supreme disaster.

It was with these memories still fresh that the Dodecanesians aided the Knights with fanatical devotion when the capital of Rhodes was besieged by the Turks in 1480. Throughout the islands they restored and equipped the forts, which they defended with signal gallantry. Rhodes thus powerfully

in times to come, it shall be ours," sung in a voice tense and palpitating, with wonderful

held, and strengthened with military works not to be contemned, resisted, and was saved.

The Dodecanese under the Turks (1523-1821)

IX.

When, however, the Dodecanese beheld that the whole Empire had collapsed and lay nigh unto death; when, after the lapse of seventy years it saw that Constantinople had not been regained, and that there was not even a hope of its speedy liberation; when, one after another, the great sister islands surrounding it—heroic Crete, Chios, Mytilene, and Cyprus—fell to the Turks, the Dodecanese took care-

ful stock of its naval and military resources, and, finding them of no account compared with the immeasurable forces of the enemy, fell into long and serious thought. When in 1522 the Sultan Suleiman gathered a mighty fleet and army for an onslaught upon Rhodes, and the Knights, having shut themselves up in their citadel, abandoned the rest of the islands to the mercy of the foe, the Dode-

Fig. 250



LEROS. Distant view.

Fig. 251



LEROS. View of the town.

canesians, in order to save what still could be saved, resolved to send delegates to Suleiman, who was encamped on the Asiatic shore over against Rhodes, and to offer him submission. As peace offerings to the Sultan the emissaries carried with them fresh loaves and soft white sponges, the only products of their islands, of their sea. They represented the stony barrenness of their homes, some of which were without drinkable water, so that the Dodecanesians, who derived their livelihood from the sea and the sponge-fisheries, were obliged to import all the commodities of existence from abroad.

Suleiman, taking these facts into account, and impressed by the circumstance that this embassy had come to him of its own free will, a proceeding to which the holy Mohammedan

law accorded special favour and protection, and considering, above all, the poverty, simplicity, and good dispositions of these islanders, living under exceptional conditions and toiling day and night in the deep, issued an imperial firman, on the morrow of the capture of Rhodes (1523), whereby he granted the Dodecanesians the privileges of complete self-government and autonomy. This is the origin of the name *privileged islands* borne by the Dodecanese during the period of Turkish supremacy.

As regards *taxation*, Suleiman imposed upon each island a lump tribute (*maktu*) which was to be paid in two instalments for the upkeep of Mohammedan religious foundations at Rhodes. Apart from this tribute, the Dodecanese enjoyed the right of *unqualified*

Fig. 252



LEROS. View from the hill.

Fig. 253



LEROS. Interior of the harbour and Hagia Marina.

self-administration, each island being governed by its own local authorities, elected by popular vote in the first week of every year.

Finally, the suzerainty of the Sultan was personified by a so-called *sumbasha*, who in no wise intermeddled with the affairs of the islands.

As far as the individual island was concerned, its liability in the shape of tribute was trifling, the sovereignty of the Sultan was a mere shadow, and its government was carried on by a council of twelve members, called the Demogerontia, and consisting of a president, a treasurer, and ten councillors.

These privileges were confirmed by a whole series of Imperial *fir-mans*, by Mehmet IV. on the 16th of *Rejib*, 1062 (A.D. 1644), by Achmet III. on the 14th of *Shaaban*, 1133 (A.D. 1717), by Osman III. on the 16th of *Shaaban*, 1168 (A.D. 1752), and twice by Abdul Hamid I., on the 12th of *Shawal*, 1188 (A.D. 1772), and on the 8th of *Rebal-ul-ewwel*, 1189 (A.D. 1773). In effect, they established a regime which lasted for centuries, and under which the Dodecanesians, apart from other advantages, were free to conduct their local concerns as they thought fit, and to adjudicate upon them according to their own manners and customs.

By these firmans, moreover, all Ottoman commanders, by land and sea, were expressly forbidden to "*maltreat the occupants of these*

islands, if by chance they should have occasion to approach them." Turkish officials of every description were prohibited under the most stringent penalties from "*any intermeddling with the affairs of the Dodecanesians.*"

In this manner the Demogerontia, nominated by popular election in each island, was supreme within its own domain, and exercised complete local authority, administrative, disciplinary and executive, etc. It also collected the taxes which the inhabitants, voting in their general assemblies, imposed upon themselves for their domestic purposes. From this money were remunerated the bishop, schoolmasters, and other public servants.

It also covered the expenses of government and the erection of public edifices, which the men and women of the islands built with their own hands, such as churches, schools, and hospitals. In addition to all this, roads were laid down and maintained, necessitous families were assisted, and salaries were provided for the public doctors. These latter, from one to four in number, according to the population of the particular island, were appointed annually by a vote of the people, and the choice invariably fell upon the most industrious, steady, and skilful practitioners, whose duty it was, if required, to attend gratis upon all islanders suffering

Fig. 254



LEROS. The harbour and Alinda.

Fig. 255



LEROS. Central part of the town with educational institutions and public pharmacy.

from illness, to provide them with regular and thorough care, and to prescribe for them. Medicines were dispensed at the public phar-

macy, from which all Dodecanesians were entitled to receive the necessary drugs, etc., however prolonged and chronic their ailment.

Under this regime of almost unlimited freedom the Dodecanese was able to revive and to a great extent recover its pristine vigour, for, since the earliest times, it has manifested very noteworthy qualities. Amongst its chief assets may be esteemed its refusal to despair, no matter how dark the horizon, and its confidence that even the most unpromising things can be accomplished. The Dodecanesian is a man of gifts, and filled with a proper pride. He is brave, industrious, eager for distant voyages, restless, ever on the move. Not satisfied with a petty, commonplace, workaday existence, he longs for what is great and out of the ordinary, pursues fortune

with tenacity, overtakes her, and drives ahead.

The Dodecanese united with Greece (1821-1830.)

X.

Fig. 256

The centuries slip by, and the Dodecanese under its autonomous regime gradually advances towards recovery. Its population, now having attained relative tranquillity and safety, multiplied, thrived, and progressed. Age-long servitude and the absence of organisation as a nation had not resulted in a deadening of the national spirit, which was preserved and fostered by religion, reinforced by the inspiring stimulus of education.

Such was the condition of affairs when, in 1821, the cup of bitterness of the enslaved Hellenic Nation overflowed, and the Greeks of the Peloponnese and the mainland north of the Isthmus of



LEROS. Public Health Office and Telegraph Office.

Corinth, unable any longer to endure the Turkish yoke, bade defiance to the vast Ottoman Empire, and rose in rebellion.

Independent and autonomous as they were, the Dodecanesians were among the first to fly to arms, and, throwing off the last remnant of Turkish suzerainty, took a very energetic part in the Hellenic Insurrection. Canaris, when he burned the Turkish fleet at Chios, was aided by Dodecanesian volunteers, and Miaoulis, when he shattered another Turkish Armada at Pakopion, opposite Samos, counted Dodecanesians amongst his fellow-combatants.

The island of Cassos, possessing large vessels and plenty of tough mariners, rendered first-rate service in the struggle for the independence of Greece, and for this reason was especially marked down by Turkey, who despatched the whole Egyptian fleet against her, closely invested her, and at length, in 1824, succeeded in destroying her.

Cos was struck down a little later, and her young men and maidens were sold for a song on the slave markets of the East.

Fig. 257



LEROS. Krithoni.

The Provisional Government of Greece had already, in 1821, taken the Dodecanese under the Hellenic Constitution, had included all the islands within the confines of free Greece, partitioned them into provinces and sub-prefectures, and appointed governors, vice-governors, and a complete hierarchy of administrative officials. Official documents of the Dodecanese thenceforth bore the superscription "Hellenic State," and these documents met with international recognition and were ratified by the representatives of the Great Powers.

When, however, the frontiers of Greece came to be demarcated, the Protecting Powers restored the Dodecanese to Turkey, and, by way of compensation, awarded Greece the island of Euboea.

Fig. 258



LEROS. The water-mill, "Neromylos"

Fig. 259



CALYMN

The Dodecanese under the Protection of Great Britain, France and Russia.

XI.

The above arrangement, whereby the Protecting Powers compelled the Dodecanese, after it had once more tasted liberty and been reunited with the Greek Mother Country, to return beneath the Ottoman yoke, is of prime significance, not only for the Dodecanese, but also for the three Great Powers, who, for this

very reason, are bound presumably to interest themselves in the fate of the islands and their national rehabilitation.

When, after the protocols of the 3rd and 6th of July, 1830, it became apparent what political future was in store for it, the Dodecanese, with the knowledge and acquiescence

Fig 260



PATMOS. Panoramic view of the town of Patmos. The famous monastery is situated on the cres



mic View.

of its Protectors, headed all its official documents with the following inscription: "In the name of the Three Powers." By the subsequent convention signed at Constantinople on the 9th of July, 1832 (new style, July 21st), the Dodecanese was placed under the protection of the aforesaid Powers, permission was granted to the inhabitants to emigrate at their free will to Greece, and when, on the advice of Capodistria, the Dictator of liberated Greece, they remained in their island homes in order to preserve the continuity of their age-long history, the three Protecting Powers again intervened with the Porte, which had

revoked their privileges on the ground of rebellion and was threatening them with massacre and extermination. As a result, the Porte was compelled to cease its maltreatment and restore the privileges to their full validity. Thanks also to these representations, and to Great Britain in particular, the Sultan Mahmud II. issued a firman, dated the 15th of Jemel-ul-ewwel, 1251 (A.D. 1835), and now preserved in the monastery of Patmos, by which he admitted all the former privileges of the Dodecanese, the lump tribute (*maktu*), administrative independence, and complete autonomy.



he right of the picture. The cavern where St. John the Divine wrote the Revelation is marked by a cross (X).

Fig. 261



CALYMNOS. The ancient Acropolis

The Dodecanese again under Turkey (1835-1912).

XII,

Subject once more to Turkey, but completely master in its own house, and for all practical purposes self-governing and independent, the Dodecanese was able to resume its progress and regain its prosperity, chiefly

by its sponge-fisheries. It presented rather the appearance of an anomalous species of Republic, having its representatives at Constantinople with special political offices. Its rulers—the *Demogerontes*—were annually

Fig. 262



CALYMNOS. The old Byzantine fort.

chosen by the people, which was thus both master and servant, director and controller. After the deduction of the petty tribute to Turkey, all the remaining receipts of each island were applied to its common needs — schools, doctors, medicines, public works, removal of refuse, lighting, police, etc.—on the basis of a budget drawn up each year by the Demogerontia and sanctioned by a general assembly of the people.

Many pages might be written, and they would assuredly not be lacking in interest, concerning the detailed activities of the Dodecanesian League. Its population, after weathering so many storms, increased mate-

rially, education made corresponding strides, and many of its children, sent to Western

Figs. 263—274



CALYMNOS. Coins of the 6th and 3rd centuries, B.C.

Fig. 275



CALYMNOS. The Vouvalion Public Girls' School.

Fig. 276



CALYMNOS. Central part of the town with the public educational institutions and Demogerontia building.

Europe to complete their studies, distinguished themselves in countless walks of life.

In 1867 Crete flamed up in one of its periodic fits of insurrection, and Turkey, apprehensive lest the example might be imitated by the adjacent Dodecanese, and without awaiting any further pretext, attempted to suppress its privileges. Achmet Kaisarli was sent against the islands with troops and

one war vessel. The Dodecanesians protested, appealed to the Protecting Powers, and despatched plenipotentiaries to London. England was moved and intervened energetically. The Pasha who had conducted the assault upon the Dodecanese was recalled with his soldiers and ship.

Two years later—in 1869—a veritable expedition was organised by the Porte with the

Fig. 277



CALYMNOS. The harbour.

Fig. 278



Inhabitant of Cos in national costume.

Fig. 279



NISYROS. View from the sea.

purpose of reducing the islands. The command was entrusted to the self-same Pasha, as on the previous occasion. With an imposing armament, comprising fourteen men-of-war and landing troops, he appeared before the Dodecanese, disembarked his forces, and, after fighting various engagements with the population, who had withdrawn to the heights of Calymnos, seized the notables, some of whom he hanged, while others he took on board ship and shot; the remainder were sent in chains to be imprisoned at Rhodes. Throughout the Dodecanese, wherever resistance was offered, the Pasha applied the same method, and, as no one came to the assistance of the islands, he thus succeeded in reducing them once more. England alone intervened, but not with her former energy, for Lord Clarendon was satisfied with the assurance of the Grand Vizir, Ali Pasha, that "the exclusive purpose of these measures was to improve the governmental system of the islands, but that, as far as their privileges were concerned, no change would be made."

In this fashion the Twelve Islands were again subjected to the rule of Kaimakams, and a few months later witnessed the imposition of Custom houses, harbour controls, passports, etc.

The representative of Patmos at Constantinople protested to Ali Pasha, and, after having to endure a torrent of gross abuse, was ignominiously ejected from the Grand Vizirate. Despairing of help from the Protecting Powers, the Dodecanesians fell back upon their own resources, organising a vigorous and pertinacious resistance to the application of the Turkish ordinances. As a result, the Porte was compelled to concede to them 3 per cent. of the customs levy of 8 per cent., and the Dodecanesians were again admitted to a share in the direction of affairs, because the Turkish Government, ignorant of the native Greek language and local requirements, were constantly driven to consult them, thus tacitly recognising the autonomous regime.

The Twelve Islands thus retained in its entirety their economic independence, which

Figs. 280—283



NISYROS. Coins of the 4th century, B.C.

Fig. 284



Dodecanesian sponge-fishers.

was a vital factor of their existence, seeing their rocky and unfertile character, and, unofficially at all events, they participated in the administration, whereby they controlled and directed their own fortunes.

It was at this time that the islanders, whose daily struggle with the elements perhaps inspires them with exceptional religious devotion, built splendid churches, erected in

native marble schools for boys and girls to accommodate thousands of scholars, constructed harbours, hospitals, pharmacies, homes for the aged, museums, etc.; scholars in every branch of science and art were sent at public cost to Western Europe, and thus once more began to create a science and art of their own, marked by the peculiar impress and inspiration of the islands, which, as they come to

Fig. 285



SYMI. Washing sponges.

Fig. 286



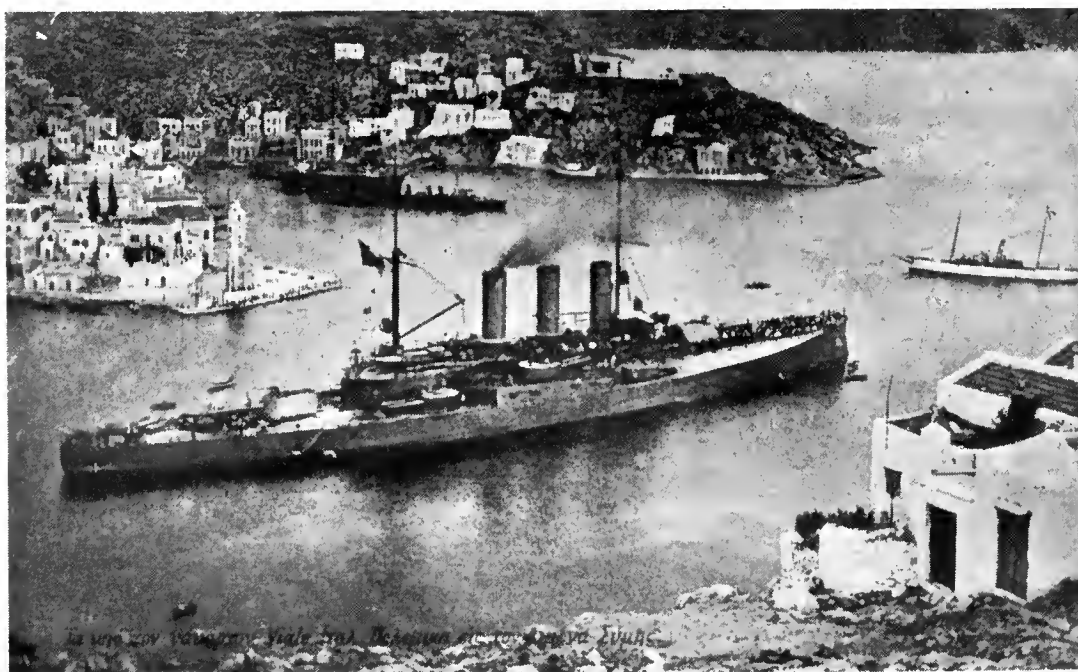
SYMI. The Acropolis.

be better known, will certainly enlist the close attention of those competent to judge as affording the widest prospect for the future.

On the 10th of July, 1908, the Young Turks proclaimed a constitution which was welcomed with unfeigned enthusiasm by the Dodecanesians, who thought, in the straight-

forward simplicity of their hearts, that under the new liberal constitution their own position would be still further ameliorated, that their rights and privileges, administrative, economic, and judicial, so often violated and trampled under foot, would be restored in their entirety, and that their autonomy, which

Fig. 287



SYMI. The harbour.

Fig 288



SYMI. The Acropolis and harbour.

they were now surely about to recover unrestricted, would receive the inestimable adjunct of individual liberty. Consequently, all the islanders met together in general assembly at Calymnos (August, 1908), about a month after the promulgation of the new régime, and, having carefully considered the political situation of Turkey and the two European groups of Powers, decided to maintain an attitude of reserve, and to keep the development of affairs under wakeful observation. A few days later the Turkish Press in Constantinople embarked upon a discussion of the validity of the privileges of the Patriarchate. The eyes of the Dodecanesians were at once opened wide, for they realised that the Pan-Islamic Young Turks would soon place their few remaining privileges in jeopardy, seeing that from the very outset

they had begun to question the privileges of their race and Church.

Indeed, only a short time elapsed before Turkey, by a telegram dated July 27th, 1909, revoked the whole of the privileges of the Dodecanese, demanded the payment of new taxes, insisted upon the use of the Turkish language in the courts of judicature, at once imposed the obligation to serve in the Turkish armies, and endeavoured, in fine, to assimilate the islands in all respects to the other Ottoman provinces.

Seized with consternation at this *coup d'état*, the Dodecanesians rose *en masse*—men, women, and even children. With but one thought, one will, one soul, they resolved to offer the most desperate resistance in order to escape disaster—nay, utter ruin and extermination. In September, 1909, they came

Fig 289



TILOS. The village of Livadi.

together in general assembly at Symi—Calymnos and Symi are rivals for the leadership of all the islands—in order to devise means for warding off this imminent peril, and, after an uninterrupted conference lasting eight days, they decided, without a dissentient voice and in perfect unison of spirit, to despatch delegates to Constantinople to make representations to the Porte, and, above all, to the Ambassadors of the Protecting Powers.

But the political atmosphere of Constantinople was then anything but tranquil. When, indeed, has it been? It was impossible that a voice like that of the Dodecanesians should be listened to with calm, or that there should be any equitable discussion. The Young Turks lacked the coolness, perspicacity, and moderation which would have enabled them to realise their true interest or to fulfil obligations to which they were internationally pledged. The Dodecanesian protest was a voice crying in the wilderness. In March, 1910, the Porte despatched a fresh telegraphic order to Rhodes abolishing all the privileges with a single stroke of the pen, and insisting upon the immediate application of all the fiscal laws of Turkey throughout the Twelve Islands. The execution of this order was postponed a few days later by a fresh telegraphic despatch (April 28th, 1910), urgently enjoining that the "enrolment of recruits should be put into force without delay."

Fig. 290



RHODES, One of the main thoroughfares.

Fig. 291



CASSOS. View of the town.



RHODES. The Mandraki Square.

These proceedings on the part of the Turkish Government threw the population into a perfect ferment, which was converted into utter despair when the Demogerontia of each island was summoned to compile taxation registers of the inhabitants. How could it be otherwise? Since the dawn of history the Dodecanesians have been Greeks. There is no martyrdom that they have not endured by reason of their race and creed, for the sake of their tongue, their customs, and their national ideals, which they have cherished as the apple of their eye, and preserved intact and pure for thousands of years. Free, autonomous, and independent for centuries, safeguarded by international treaties, which three great Powers had guaranteed by their honoured signatures, they never dreamed or believed that they could be so abruptly and unceremoniously pressed into the Turkish army, to fight *under* the Turkish flag and *for* the Turkish flag, coloured red with their own blood, the blood of their forefathers, the blood of their whole nation.

As a consequence, when the Turks began to enforce conscription, the Dodecanesians of military age expatriated themselves *en masse*. The majority passed over into Greece, and voluntarily took service in the Hellenic army, in which they repeatedly distin-

guished themselves for valour and self-sacrifice during the Balkan Wars and the late hostilities. It was a Dodecanesian in command of all the sanitary units and supply sections of the First Hellenic Division, who saved 23 British officers from the torpedoed English steamer "Marquette," fed them, clothed them, and cared for them at his personal expense and as if they had been his own children, and received a written expression of thanks and recognition from the British Admiral in the Mediterranean, transmitted by the British Minister at Athens, Sir Francis Elliott (19th October/November 6th, 1915).

Fig. 293



RHODES. The Archbishop leaving the Church of the Assumption.



RHODES. The Gymnase Venetoclès.

The Dodecanese under the Italian Occupation.

XIII.

Such was the state of affairs when, on April 22, 1912, Italy, then at war with Turkey for the possession of Tripoli and anxious to hasten the conclusion of a campaign which had already been prolonged beyond all expectation and threatened to become chronic, despatched her fleet with a considerable landing force to seize possession of the Twelve Islands. All the Turkish officials—administrative, military, and political—were taken prisoners and removed, whilst an official manifesto was issued proclaiming the liberation of the Dodecanese from the Turkish suzerainty.

General Ameglio, commanding an Italian army about 12,000 strong, landed at Rhodes. On his triumphant return from the battle of Psindos, in which he had five men killed, he was unable to find words to appreciate the spontaneous, gallant, and fraternal aid he had received from the Hellenic population. The

Fig. 295



CASSOS. An ecclesiastical ceremony.

Fig. 296



CARPATHOS. General view.

Figs 297—300



Posidium Carpathi, 6th Cent. B.C.

CARPATHOS. Coins of the 6th century, B.C.

Fig 301



CASSOS. View of the harbour.

Fig. 302



CASSOS. The quay.

Rhodians had indeed not only welcomed the General and his troops as liberators from the Ottoman yoke, fêting them enthusiastically, as did all the other islands without exception,

but had rendered him assistance without which he would have been hard put to it to subjugate the Turkish garrison, numbering 1 200 men and strongly entrenched at Psindos.

Fig. 303



CASSOS. The small harbour.



In this engagement the Rhodians preceded and guided the Italians, for whom they performed invaluable service, bringing up ammunition, provisions, medical supplies, etc., leading in the attack, and risking their lives in the foremost fighting line with dauntless bravery and the conviction that when they had driven out the Turks they would at last be free and united with Mother Greece. With this prospect before their eyes, they industriously hunted down the Turkish soldiers, some 400 in number, scattered over the interior of the island and delivered them over to the Italians, hoping thus to have purged their country's holy soil from tyrannical pollution.

Ameglio having occupied the town of Rhodes issued a proclamation on May 4th, 1912, in which he announced, *inter alia*, that *the Turkish sovereignty over the Dodecanese was now at an end, and that the future of the islands could only be one of autonomy and self-government*. On visiting the cathedral church of Rhodes he declared before the assembled Demogerontia: *I can assure you most unequivocally that at the conclusion of the Italo-Turkish War the islands provisionally occupied by Italy will receive an autonomous form of government. This I say to you both as a General and a Christian, and you may have in my words the same reliance as you place in the Gospel.*

In addition, Admiral Presbytero, commanding the Italian naval forces, declared to the inhabitants of Calymnos, in a manifesto

dated May 12th, 1912, that "*from to-day all authority of the Ottoman Government ceases over this island, which will be self-governed under the superintendence of the Italian Government. Hoping that the island thus freely administered will go forward in trade and commerce, we heartily wish all its noble inhabitants new progress and happiness.*"

Statements identical in tenour were addressed to the remaining islands, either in the form of official speeches or as proclamations, which were received with universal enthusiasm, everybody being assured that this transitory phase would be followed by the realisation of the age-long yearning for union with Greece, towards which country Italy displayed at that time such friendly sentiments.

Taught, however, by the long and bitter experience of their history, rich in adversities, the Dodecanese soon ceased to believe in the temporary character of the Italian occupation, nor did they attach exaggerated importance to the assurance that the islands would not be again delivered into the hands of the Turk. They resolved, therefore, with one accord, to give public expression to their national feeling, and for this purpose their legally constituted representatives met together in the most hallowed of all the islands—Patmos—where, after a moving ceremony in the Monastery of St. John the Divine, they knelt upon the ground in the holy cavern where the Evangelist wrote the Book of Revelation, and besought God to give light to their

Fig. 312



SYN

minds and to direct their thoughts and decisions. Then, with heart-stirring emotion, they convened a General Assembly of the Dodecanese (July 1st, 1912), and before God and man, unanimously, with one stentorian voice, one irrevocable resolve, one indomitable mind, declared that they were Greeks. "We

hereby make known the steadfast determination of the Dodecanesian people to undergo any sacrifice rather than again fall beneath the horrible despotism of the Turks.

We further proclaim the age-long national yearning of the Dodecanesians for union with their Mother Country, Greece."

Fig. 313



LERO



view.

This resolution was not accepted by Italy, but the Dodecanesians forwarded it to all the European Governments, who were thus officially acquainted, not for the first time, with the firm, unshaken will and disposition of the Twelve Islands.

The Assembly of Patmos proved the first searchlight to cast its concentrated beam of light into the murky recesses of Italian policy and to reveal the self-seeking purpose and opportunism of Italy.



the port.

Fig. 314



REFUGEES FROM SYMI IN THE STREETS OF THE PIRAEUS.

Fig. 315



DODECANESIAN REFUGEES IN THE STREETS OF THE PIRAEUS.

The Treaty of Lausanne, the Balkan Wars and the Secret Treaty of London as affecting the Dodecanese.

XIV.

Fig. 316



Calymnian girl in fete-day attire.

Italy, having compelled Turkey, owing to the outbreak of the Balkan Wars, to sign the Treaty of Lausanne, undertook in a special article to restore the Twelve Islands to the Ottoman tyranny. Stirred by the report of this unholy compact, the Dodecanese-

sians held mass meetings and national congresses, and, by universal resolutions addressed to the European Governments, reasserted their immemorial desire, their single and unalterable determination.

Fig. 317



Astypalean girl in national costume.



Woman fugitive from Calymnos working in the streets of the Piraeus, in order to support the orphan children of her daughter who has died of famine.

Thus the Balkan Wars—September, 1912—found the Dodecanese diplomatically a Turkish province, but *de facto* under the power of Italy, who continued to hold it provisionally until the execution of the terms of the treaty by the Porte. For this reason the Hellenic Fleet, which within a few hours of the commencement of the Helleno-Turkish hostilities had freed all the great sister islands and close neighbours of the Dodecanese—Chios, Samos, Mitylene, etc.—was unable to act as the liberator of the Dodecanesians because they were still in Italian hands.

At the end of July, 1914, the thunder of cannon announced the world-wide battle of

Titans, and the adversaries, personifying on the one side Brute Force and on the other the Spirit of Humanity, strode into the field. The robber nations cast aside the mask and cried that small people have no right to existence, that individual freedom is mere nonsense, democratic ideas the invention of lunatics, democracy anarchy, and that despotism, force, militarism, and the representative of God upon earth are alone capable of leading mankind forward along the path of progress. Hacking through all human laws with the bayonet, they waged a war for life and death against the liberal nations.

Fig. 319



Dodecanesian refugees in the streets of the Piraeus.

The Entente, on the other hand, having for its emblems the ideals of humanity, the liberation of oppressed nationalities, the independence of the individual, the liberal spirit, listens with mockery to the tenets of the foe, and receives his frenzied onslaughts with a smile. Yet it is unprepared for his unforeseen attack, and at a critical moment allows itself to be seduced by Italy, who, bargaining with both belligerent parties and turning the situation to account, succeeds in obtaining lavish concessions by the Secret Treaty of 1915.

Amongst the concessions extorted by Italy are the Dodecanese, Smyrna, a large slice of Asia Minor, Northern Epirus, and a multitude of other foreign territories. Italy, with supreme condescension, abstained from incorporating New York, Washington, and London in its dominions!

From that moment the Hellenic

Dodecanese has found itself in an anomalous situation, for Italy, who from the very first days paraded the same ideals as the rest of the Allies and who recited the enfranchisement of the oppressed as a main article of faith, having herself to deal with a purely Greek province, has declared against it a war of extermination. By persecutions, banishment, and closure of every avenue of return to the Dodecanesians absent from the islands, she has effected a wholesale reduction of the population, whilst, by restricting all activity on land and sea, she has, with the same end in view, reduced the means of sustenance to the vanishing point.

Thus the situation has become intolerable. The very existence of the islanders is something more than precarious. Deaths from starvation and the suicide of women from sheer want — an occurrence hitherto unrecorded in the islands' annals—the systematically insulting behaviour of the authorities towards the Orthodox Church, the Archbishop and priests especially, in order to compel the Dodecanesians to change their creed, have pro-

Fig. 320



Examples of Dodecanesian art. One of the Prophets
(A Calymnian painter's work)



ASTYPALEA. A bride.

duced absolute despair. Matters have reached an *impasse* owing to the hopelessness and exasperation born of outrage and exactions, the suppression of the sponge-fisheries, which are the only native industry, and the prohibition of shipping. No other means of livelihood exists. The violent pressure brought to bear upon the islanders in order to make them learn Italian; the appointment of an Italian officer as director of schools; the constant production of scandals in these simple-minded, patriarchal households, in order to undermine their strict morality, their honour, their solidarity; the persistent efforts of the Italian authorities to uproot all that the Dodecanesians esteem holy, virtuous, and right; the pitiless imprisonment of hundreds of true-hearted, simple women for having said that they were starving or that their otherwise healthy children had perished from hunger—such are the circumstances which have prevailed upon the Dodecanesians to abandon their island homes, shattered in spirit and with hearts quivering with anguish.

Famished, ragged, exhausted, and corpse-like, they have come as fugitives to seek shelter and to find consolation in a mother's embrace, death in their souls, but in their hearts the gathering storm. For they have had to make the bitter choice between remaining in their islands to perish at their own hearths and close to the graves of their children and parents by the most agonising form of death—starvation—coupled with every kind of contumely and persecution, or, abandoning all that they hold most sacred in the world after God—that is to say, their native earth—and fleeing thence, but as mere wrecks of humanity, moribund bags of skin and bones rather than living, breathing man.

These are the conditions under which they sought refuge on the shores of mother Greece or in the free islands hard by—Paros, Naxos, Amorgos, Euboea, Crete—or at Salonica, the Piraeus, and Athens. Hither they flocked in their thousands, bringing their household gods, their most cherished belongings; and they came as beggars for a crust of bread—they to whom the whole Mediterranean was familiar, with every handbreadth of its bed; they who are born, live, and die lulled by its waves; who wrench from its depths sponges for the whole civilised world, who in Homeric battles subdue the monsters of the abyss; they, the heroes, the vikings, the Britons of the Middle Sea.

As a means of depopulating the Dodecanese, the present regime has proved shockingly efficient. The island of Calymnos, for example, which six years ago, at the time of the Italian landing, contained some 25,000 inhabitants, retained a year ago only half its population, and when, five months ago, an official census was taken, it was found to have only 8,312. This means that it has lost 17,000 of its inhabitants. Leros, which originally possessed 8,000 inhabitants, has during the same period lost 5,500, and at the present day contains no more than 2,500. Symi, with an original population of approximately 23,000, was discovered at the last census to number only 7,000 souls, having lost the appalling total of 16,000 inhabitants during the Italian occupation.

The same devastating process is at work in all the remaining islands of the group without exception, and their condition is critical and harrowing.

A complete return of all deaths from starvation in the Dodecanese, with accurate particulars of the names, age, employment, and date of decease of every victim, has been for the last six months in the possession of the Allied Ministers at Athens. They are also

thoroughly informed as to the precise number of the Dodecanesian refugees, the number of those forcibly expelled, and the number of those prohibited from returning to their native land. Their knowledge is again not limited to mere figures, for they have been furnished with the name and surname of each individual refugee, his age and occupation, the date of his departure from the Dodecanese, whether by forcible expulsion or otherwise, the locality he at present inhabits, with street and house number. Consequently, the lists are susceptible of direct, easy, and accurate control.

Great is our sorrow, because tens of thousands of Dodecanesians are pining for the land of their birth, which they can see only from afar—from the opposite shores of the free islands. They are able to desecrate no smoke uprising from the paternal roof, they are forbidden to cross over and kiss their sacred earth, bring succour to their dearest, or share their death.

Great is our sorrow because our tyrants and oppressors are not the prescriptive foes of our blood and race—Turks and Bulgarians—but men whom but yesterday we deemed our friends, whom we called our brothers, and whom we welcomed as bringers of freedom.

Fig. 322



CALYMNOS. The Cathedral, containing many masterpieces of Dodecanesian art. The paintings of Manglis, Oeconomos, Alachouzos, which we hope shortly to bring to the notice of the European public, cannot fail to produce a deep impression.

Great is our sorrow, because our islands, which before the Italian occupation were as prosperous as their soil and sea permitted, as prosperous as the industry, honesty, daring, and activity of their inhabitants could make them, have now been converted into immense graveyards, not only of the buried dead, but of living corpses, presenting sad reminders of bygone greatness.

Great is our sorrow, because the Dodecanese is now the domain of poverty and hunger, persecution, oppression, misery, despair, and death, whilst we are forbidden to succour our hapless parents, our children perishing from lack of food.

There is but one true means of understanding the question of the Dodecanese and the nature of its rights. That means is its history. A fair inquiry and a just solution can be reached only if consideration is given to the national evolution of the Dodecanese through the centuries—that evolution has been purely Hellenic throughout—and the services it has rendered to humanity. A just solution can be reached only by adherence to those principles which Mr. Lloyd George and M. Clémenceau have so often and so solemnly proclaimed to the peoples of the earth, to those immortal words addressed to the whole civilised world by that supreme protector of the

liberties of nations, that pillar of the justice of mankind, President Wilson : " The day of conquest and aggrandisement is past," and " If we do not give justice to others, neither shall we receive it."

We protest by the God of our fathers, we protest by the God of the whole civilised world and in the name of all Dodecanesians, where-soever they sojourn, whom I and my distinguished colleague, Mr. Paris Ioannis Roussos, a notable benefactor of the Dodecanese, have the honour to represent at the Peace Conference—we proclaim with stentorian voice before God and man that we are Greeks.

We Dodecanesians are Greeks, and have been Greeks since the first appearance of the Greek race in the world. We were Greeks in the time of Homer; we were Greeks when the Medes and Persians carried war into Europe; we were Greeks in the days of Pericles. We Dodecanesians were Greeks under the rule of the Romans, under the Byzantine Emperors, under the Turks. As Greeks we rose, and as Greeks we won our freedom at the rebirth of

Greece. We were Greeks in the Balkan Wars, and Greeks during the late European War, when, by telegram, in writing, and by word of mouth, we persistently and repeatedly demanded to fight by the side of the Allies from the first moment when our Mother Country, Greece, mobilised her army. We Dodecanesians are Greeks; as such we have inscribed three thousand years of history in our not insignificant annals; and we remain Greek in soul, Greek in religion, Greek in tongue, customs, and ideals.

We declare before God and man that we would rather perish to the last man, be blotted from the world fighting a hopeless battle for freedom, and be buried where our forefathers are buried, than breathe, or allow our children and brothers to breathe in the Dodecanese an air in which a flag flutters which is not the flag of Greece.

DR. SKEVOS ZERVOS,

Representative of the Dodecanese at the
Peace Conference.



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